July 1
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (JOHN 14: 26).

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THE MILLENNIAL STAR.

VI.

THE period covered in the mission presidency by the labors of Elders Franklin D. and Samuel W. Richards extended from January, 1847, when Brother Franklin was called to assist Elder Orson Spencer, until March, 1858, when Brother Samuel was finally released. Within those dates, except for two periods, during which Elder Orson Pratt presided and edited the *Star*, these brothers and famous missionaries were most efficiently employed, alternating each other in the presidency. Elder Franklin D. was actually president and editor-in-chief from January 1st, 1851, to May 1st, 1854, and from July 1st, 1854, to August 9th, 1856, when he was succeeded by Elder Orson Pratt. In the announcement of his release, the *Star* stated that for nearly ten years he had labored in the ministry in Great Britain, and that during the last two years, while he was presiding here, about 8,000 saints had emigrated. Elder Pratt pays the following beautiful tribute to his faithfulness and extraordinary labors:

The Saints in this country have been blessed above measure, by the wise counsels of that great and good man, Elder Franklin D. Richards, my predecessor, who has, for a long time, presided with great wisdom and dignity in your midst. The Holy Apostleship has been highly honored by him. His heart has been a fountain of truth, and his bowels have yearned with sympathy and compassion for the poor Saints. By his wise counsels and suggestions, thousands have been delivered from oppression and starvation, and sent to a land of peace and plenty. His counsels have been like those of a father to his children; his teachings have been like the refreshing shower of spring, quickening, animating, and giving renewed life to the trees of the Lord's vineyard. Through him the Holy Spirit has been shed forth like the dews of heaven upon the

land of Joseph, imparting a morning freshness to the landscape. May the God who appeared to Abraham and blessed his seed forever, also bless brother Franklin and his generations; may his sons be among the chief men of Israel—wise counselors in Zion, and rulers in the kingdom of our God.

High praise was also paid to Elders C. H. Wheelock, who had served as long, and to James Linforth. These were Elder Richards' chief counselors and assistants. Of the latter the following just tribute was written:

Elder Linforth, as is generally known, was called to labor in the Office several years ago. His labors have been of that silent and unobtrusive nature which, from not being generally known, do not meet with that cheering appearance of general appreciation which they really merit. He has most faithfully and diligently performed the arduous duties of his calling, and bent all his energies, night and day when circumstances have required it, to assist those under whose direction he has labored, in conducting the complicated affairs of the Office. He richly merits, not only the approval and blessing of those under whom he has labored, and who from knowledge can duly appreciate his faithfulness, but also of the faithful. We pray that the rich blessings of heaven may be upon him and his family in going to Zion, and that they may live to enjoy the blessings which await the faithful there.

Elder Richards had also as a counselor Elder Daniel Spencer, who served also in that position to Elder Samuel W. Richards; and James A. Little also assisted them on the *Star*.

When Samuel W. Richards concluded his mission July, 1854, having presided and edited the *Star* from May 8th, 1852, he expressed his gratitude for the help he had received from his counselor, Daniel Spencer, and to the elders and saints throughout the mission for their loyal support. His successor praised the good work he had accomplished, particularly mentioning the emigration of the saints. Elder Richards was again president and editor from October 31st, 1857, to March 1st, 1858.

The publishing department under the Richards brothers attained its largest figures as to the circulation of the *Star*, and the issuance of hymn books and other standard Church works. This was due however also to the tremendous labor and influence of Elder Orson Pratt's administration, that was so closely associated with this period. At one time there were issued over twenty-three thousand copies of the *Star*. Many of these, however, were not actually put into circulation, and it became necessary to gradually reduce the issue to about six thousand copies.

There had been compiled in August, 1848, Vol. X., page 252, a statistical report covering each year since 1840, from annual reports appearing in succeeding volumes of the *Star*. The following is a summary of this report continued on down to December, 1854, which appears to be the last tabulated report of the mission published for many years:

Vol. I., page 20, April 15, 1840, conferences and branches, 33, members, 1,671; Vol. I., page 67, July 6, 1840, conferences and branches 38, members, 2,513; Vol. I., page 165, October 6, 1840, conferences and branches 26, members 3626; Vol. I., page 301, April 6, 1841, conferences and branches 25, members 5,814; Vol. III., page 28, May 15. 1842, conferences and branches 15, members 7,514; Vol. IV., page 33, June 4, 1843, conferences and branches 22, members 7,975; Vol. IV., page 194, April 6, 1844, conferences and branches 24, members 7,797; Vol. V., page 166, April 6, 1845, conferences and branches 23, members 8,614; Vol. VII., page 1, December 14, 1845, conferences and branches 25, members 10,951; Vol. VII., page 185, May 31, 1846, conferences and branches 23, members 10,894; Vol. X., page 252, August 13, 1848, conferences and branches 27, members 17,902; Vol. XI., page 287, September 15, 1849, conferences 22, branches 393, members 22,671; Vol. XII., page 15, January 1, 1850, conferences 27, branches 479, members 27,912; Vol. XII., page 207, July, 1850, conferences 39, branches 536, members 27,863; Vol. XIII., page 15, January 1, 1851, conferences 42, branches 602, members 30,747; Vol. XIII., page 207, July 1, 1851, conferences 42, branches 642, members 32,226; Vol. XIV., page 15, January 1, 1852, conferences 44, branches 679, members 32,894; Vol. XIV., page 318, July 10, 1852, conferences 50, branches 717, members 32,340; Vol. XV., page 78, January 29, 1853, conferences 51, branches 742, members 32.339; Vol. XV., page 510, July 30, 1853, conferences 53, branches 737, members 30,690; Vol., XVI., page 78, February 4, 1854, conferences 52, branches 726, members 30,827; Vol. XVI., page 478, July 29, 1854, conferences 50, branches 698, members 29,797; Vol. XVII., page 75, February 3, 1855, conferences 51, branches 702, members 29,441.

It was announced August 11th, 1855, by the editor that, as complete returns from the conferences had not been received there would be no semi-annual report published, and he expressed the hope for a complete annual report at the proper time. When that time came, February, 1856, the further announcement was made that it was considered unnecessary to longer publish full detail tabulated reports; but that brief synopses would hereafter be given from time to time:

For general information we publish the following items from an Annual Report of the British, Scandinavian, French, Swiss, and Italian missions, of the 31st of December, 1855.

These Missions comprise 68 Conferences, and 773 Branches, in which the ministry numbers 45 Seventies, 13 High Priests, 2937 Elders, 1658 Priests, 1174 Teachers, and 741 Deacons. There have been 4302 baptized, and 2425 have emigrated.

There are about 28 scattered Saints in Germany, not included in the above report.

By the report of a General Conference of the Cape of Good Hope Mission, held at Port Elizabeth on the 12th and 13th of August, 1855, we

learn that at that date the Mission comprised 3 Conferences, 6 Branches, 3 Seventies, 9 Elders, 9 Priests, 5 Teachers, 3 Deacons, and 97 Members.

The Australian Mission is in a prosperous condition, but owing to its distant location no annual report for the year 1855 has yet reached us, consequently we are unable to give any definite statements concerning it.

We presume, from the information received in late letters from the East India Missions, that most or all of the Elders from Utah, with all of the Saints who could possibly emigrate, are by this time on their way to Zion.

The volumes of the *Star*, 13 to 18, covering the period of the two Elders Richards' administrations are of special interest in the correspondence from the new missions that were opened up in nearly all parts of the world. The Apostles and many elders were sent out in 1849 and 1850, to proclaim the truth, and especially to call upon the people to gather up to Zion. The sermons and articles put forth on the gathering filled many pages. The provisions made for the emigration, and instructions for outfitting for the long sea voyage, and the journey across the plains by oxteams and handcarts were explained in great particularity. Accounts of the departures and progress of the emigrating companies contained in letters from the elders in charge and others, took many pages, and all were most interesting.

The progress of the work in building up Zion was disclosed in the General Epistles of the First Presidency, of which two usually appeared in each volume. The story of the organization of the Territorial government, and administration of Governor Brigham Young and other political news, and of the colonization of the territory by new settlements reaching throughout the Rocky Mountain region was matter of the highest interest.

The promulgation of the advanced doctrines of the Church, concerning the gathering, the building up of the Kingdom of God on earth, the establishment of the new and everlasting covenant of marriage, and other ordinances of the House of the Lord, were themes upon which the General Authorities spoke and wrote profusely. Other writers of the greatest ability were developed among the elders in proclaiming these principles and defending them against the attacks of press and pulpit which everywhere were made, often with violence and abuse.

The *Star*, more than any other publication of the Church, performed the great service of publishing to the world the truth upon these subjects, replying to articles in the great journals such as the London *Times*, Liverpool *Mercury*, New York *Tribune*, and others.

There were issued from the publishing office during this period, some of the finest letterpress, book-binding, and engravings that have ever found circulation among our people. The *Harp of Zion*, by John Lyon, and a volume of poems by Eliza R. Snow, were two

elegantly printed and bound volumes. "Route from Liverpool to the Great Salt Lake," edited by James Linforth, was a royal-quarto of superb quality. It contained, from drawings by Fred. Piercy and William W. Major, artists of ability, thirty-four steel engravings and a dozen woodcuts. It is at the present day a volume highly prized and almost impossible to procure. Steel engraving portraits, mostly the work of Charles Sims, were made of the leading elders presiding here, and were eagerly bought by subscribers to the *Star*. Among others there was a large steel plate, for framing, containing portraits of the First Presidency and the Twelve Apostles, a rare and beautiful production. The elevation of the Salt Lake Temple was similarly engraved.

In volume XV. a woodcut fac-simile of characters from the Book of Mormon, being a copy of those taken by Martin Harris and shown to Prof. Anthon appears. This was originally printed in *The Prophet*, a paper published by Parley P. Pratt, in New York.

In volume XVI. the death of President Willard Richards, counselor to President Young is published, inverted mourning rules bordering each page of the June 10th, 1854, number. There is also garbed in mourning a notice of the death of Patriarch John Smith, May 23rd, 1854. In the same volume a biographical tribute upon the death of Elder W. W. Major, which occurred in London, October 2nd, 1854, appears in mourning rules, written by Elder William H. Kimball.

In these volumes the names of many who became noted in Zion appeared as officers reporting conferences, or as traveling elders and writers upon doctrinal and other themes. Edward W. Tullidge began to write for, and in January, 1846, was called to assist in the editorial department of, the *Star*. He was a literary genius, poet, playwright, and historian. Some of his writings will live and yet shine among luminaries of the first magnitude.

L. O. Littlefield, Joseph A. Young, James Ferguson, Daniel Tyler, A. L. Lamoreaux, Benjamin Brown, John Van Cott, Thomas Jeremy, Israel Barlow, George D. Grant, Chauncey G. Webb, George Peacock, D. D. McArthur, A. N. McFarlane, were a few names of men then laboring here and attaining honorable distinction.

The prospectus of the *Western Standard*, to be published in San Francisco, California, by Elder George Q. Cannon, appeared in the number for March 15th, 1856. The editor says: "It will be our aim to make the *Western Standard* an interesting and instructive sheet; and, as its columns will be enriched by the correspondence of the Elders of the Church who are laboring in different portions of the earth, and by choice selections from the leading papers of the United States and Great Britain, we trust it will be satisfactory to our subscribers."

The following poem, which illustrates the prevailing sentiment

of the saints throughout this time, was printed in the number for February 25, 1854.

THE BETTER LAND.

Is there a spot on this beauteous ball,
Where tyrant's power will no more enthrall?
Where the soul to obey his God is free?
And the land fills the lap of Industry?
Where error shrinks from the gaze of Truth,
That sits on the brow of age and youth?
Can earth boast such a place?

O, yes! have you heard of the glowing west,
That the remnants of Joseph have long possessed?
Where the sun's golden rays descending tinge
The mountains and clouds with a gorgeous fringe?
Where his parting beams, at the close of day,
On its ocean bed, like diamonds, play?
There is that happy land.

A Father's hand has enriched that soil,
To bless with his gift the hand of toil;
And Truth, like a river, flows along,
To refreshen the faint, and strengthen the strong:
God's kingdom is there, and spreading forth,
To be a blessing to all the earth,
And bring us to that land.

The poor, the widow, and orphan there,
Of the cup of plenty shall freely share;
The rich will not be the poor man's foe,
But will dash the tear from the eye of woe;
And each to seek his neighbor's good,
In the spirit that rules the multitude
On that fair, chosen land.

The affections there will be pure and strong,
That should to the human heart belong;
Mothers will cling to their darling ones,
And parents be loved by their noble sons,
Husbands and wives shall together be
United for time and eternity,
In the Temple on that land.

To that land we'll go, where the sun at even
Reflects his tints through the arch of heaven;
Yet not to gather its gold and grain,
But the power of eternal lives to gain;
To be taught by the Lord, and walk in His ways,
Through the Prophets and Priesthood of latter-days.
On Zion's sacred land.

Newbury, Berks. W. G. Mills.

(TO BE CONTINUED.)

MEMORIES OF "DESERET."

I STAND once more upon the spot where I picked this little flower. I am facing the west, watching the glories of the setting sun; the cool evening breeze is gently fanning my cheeks as if fearful of disturbing my thoughts. Before me is a little waterfall, that tinkles away its sweet music. The stream runs gently along at my feet, and away through the valley. On my left is a thickly-wooded hill, upon which some sheep are peacefully grazing. I can see the flowers peeping up from between the blades of grass. Upon my right is a high tip of slate and stone, that has been taken from the pits. I look behind me, and, as far as the eye can see, are beautiful, green Welsh hills. Oh! how lovely everything is! Listen to the birds, how sweet their music is! Now I hear something else. It sounds as sweet to me as the song of the birds. It is the strain of the beautiful hymn, "O my Father, Thou that dwellest in the high and glorious place!" The melody, indeed, for such a scene as this! It rises in full tones from the voice of my companion as she swings along down the hill whence the accompanying stream is flowing. In her hand she carries a bunch of flowers, "mountain feathers," that she has gathered for me. It is the last evening of our holiday in the Welsh hills. We have come to this sylvan spot to say farewell ere we separate and depart to our respective duties. I stoop to pick up this little flower. My companion is seated upon a stone by the waterfall. There we talk of the glories of nature, and of the wonders of God. Our souls were exalted, and we praised Him for His goodness to us.

And so we sing again, "O my Father, Thou that dwellest in the high and glorious place!" as the shadows lengthen in the sky. It is getting cold. We reluctantly turn to climb the hill, and from the top we turn again for another view of "Deseret," for that is what we have named this little valley.

Bristol. HETTY NEAL.

MORAL EFFECTS OF TEA AND COFFEE.—That eminent German physician, Dr. Bock, writes, with reference to the moral influence of the favorite beverages of society, as follows: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee-drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and crying moods. Fine ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. The snappish, petulant humor of the Chinese can certainly be ascribed to their immoderate fondness for tea. Beer is brutalizing, wine impassions, whisky infuriates, but eventually unmans. Alcoholic drinks subjugate the moral man, unless counteracted by violent exercise."

THURSDAY, JULY 1, 1920.

EDITORIAL:

GIFT OF THE HOLY GHOST.

THE greatest gift that can be bestowed upon men in the flesh is the gift of the Holy Ghost. Receiving it, as God has provided that it may be received, opens a direct channel of communication between him and every one of his children who come into possession of it. For by and through it, alone, it is possible to find out God, to know that Jesus is the Christ, and to understand the gospel of eternal life.

The Lord said to the Nephites: "And the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me" (III. Nephi 28: 11). It is the gift of God, beyond the power of purchase. When it was being bestowed by Peter and John in Samaria, by the laying on of hands—the manner ordained of the Father—a man witnessing it offered them money, saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8: 19, 20). This all-important endowment had been given the Apostles according to the promise of the Savior, when he showed himself alive after his passion, and they were curiously asking him concerning the time of the restoration of the kingdom of Israel: "And he said unto them, It is not for you to know the times or the seasons, which the Father has put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 7, 8; see also Luke 24: 48, 49).

This gift was necessary to qualify the disciples of the Lord to be authorized and dependable witnesses of His divinity, and to minister in his name with influence and power. It is just as necessary at the present day and none, no matter what their religious professions may be, are really and truly witnesses of the Lord Jesus Christ, except they are in possession of the gift and power of the Holy Ghost.

That men should become so qualified in the latter days was shown to Nephi, and that they are of the Church of Jesus Christ of Latter-day Saints established in the mountains, is plainly inferred; "And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost: and if they endure unto the end, they shall be lifted up

at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be" (I. Nephi 13: 37).

Joseph Smith declares that after he and Oliver Cowdery had baptized each other, as directed by the angel of the Lord, on the 15th of May, 1829, the Holy Ghost came upon them, and they stood up and prophesied many things that should shortly come to pass, and concerning the rise and progress of the Church. He says: "We were filled with the Holy Ghost, and rejoiced in the God of our salvation." Throughout his life and ministry he and those called and ordained by him and their successors have been the recipients of this glorious gift. By its exercise and influence the gospel has been preached, the Church of Jesus Christ has been brought forth and is being established in these latter days, never again to be taken from the earth nor given to another people.

This is the principle of revelation, and it is a fundamental principle of the gospel of Jesus Christ. It always was and now is indispensable to those who are called to minister in the service of God. The Apostle Paul writing concerning it says: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost" (I. Cor. 12: 3).

As qualified ministers possess the gift of the Holy Ghost, they must also be authorized to administer the ordinance which God has chosen for that purpose, to bestow it upon his children. This is by the laying on of hands. Paul reminds Timothy: "Wherefore, I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (II. Tim. 1: 6).

Every person receiving the gospel is entitled to the enjoyment of this gift: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 38, 39).

It is the practice of the Latter-day Saints to lay on hands for the gift of the Holy Ghost when converts are confirmed members of the Church, after being baptized and instructed by its authority. That they shall receive it is boldly promised, and that they do receive it is as certainly evidenced in our time as in former times, and in like manner: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation

of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (I. Cor. 12: 7-11).

The universal testimony of Latter-day Saint converts is that following their confirmation by the laying on of hands by the elders, they do receive this gift, the testimony of the Holy Spirit bearing witness to their spirits and convincing their minds, and satisfying their hearts that they have come into the fold and fellowship of Christ. Truly it may not be explained to satisfy the incredulity of unbelievers, but it leaves no room for doubt in the honest convert. He is just as sure that he has done right, and has accepted the truth, even the gospel of salvation, as that he lives. He knows that through having repented of sin he has come into possession of a gift and power which he had no previous knowledge and understanding of; and he has the comforting assurance that it shall abide with him and cannot be taken away from him except through sin, by his own act, and not by another. Moreover, he at once begins to realize that his natural intelligence is being quickened, enlightened. and made to reach after and comprehend many things he could not of himself find out. He learns that the Spirit of God is pure intelligence—that it is the power to know. He gets a glimpse of that great eternal truth that possession and exercise of this "gift and power of the Holy Ghost" brings a knowledge of all things within his purview; that with it, and eternal life before him, there is nothing he may not aspire to know and understand and do; even to know and be like the Father and Son, in perfect unity and harmony with them as they are one.

J. F. W.

"GLENDALOUGH."

One of the many beauty spots of which Ireland boasts is "Glendalough," a pretty little valley charmingly situated among the mountains of Wicklow. It contains two lakes, and is often referred to as "the valley of the two lakes." In this glen are found the ruins of seven churches and a Round Tower, nearly a thousand years old.

The Tower Lake, which is small and shallow, lies in the centre of the valley. Passing above this lake a remarkable cliff is presently seen, which is known as the "Giant's Cut," from the tradition that it was caused by a blow of Finn McCoul's sword.

The Upper Lake is the centre of attraction. It is bounded on the north and south by towering mountains, which give to it a rather confined and gloomy appearance. In a cave on the southern shore of the lake lived St. Kevin, a monk, who was the founder of the ancient ecclesiastical "city of Glendalough." The cave is called "St. Kevin's Bed." He retired there to lead a hermit's life. Some shepherds, while tending their sheep on the mountains, discovered the holy man and made known his hiding place.

Crowds came to visit him, many remaining as his disciples. The first church was then built, known as "Tempul-na-Skellig," or "The Church of the Rocks." This, however, soon became overcrowded, so numerous were St. Kevin's followers. Rhefert church was then erected. The word "Rhefert" denotes the burial place of the kings. It was here that the O'Tooles, the chiefs of the Wicklow clans, were buried; numerous crosses and incised tombs still surround it. The largest of the ruins is the cathedral, situated in the centre of the cemetery. It is believed to be twelve hundred years old.

Perhaps the most interesting structure now remaining at "Glendalough" is "St. Kevin's Kitchen." It probably received its name from the dwarf, round tower on the top, which looked like a chimney when covered with ivy. It contains a collection of sculptured stones, crosses, and domestic implements.

It is curious to note, in connection with many of the ancient churches in Ireland, that round towers were always found near them. These were probably used as places of safety, where the inmates of the monasteries could retire with their valuables in case of sudden attack. The ruins of these churches are said to be among the oldest Christian buildings in Great Britain.

According to the romantic legend, St. Kevin fled to the valley of "Glendalough" because of his love for Kathleen, a beautiful maiden. Kathleen traced his hiding-place with the aid of her dog, and one morning, when the saint awoke, he found her leaning over him. The story of the drowning of Kathleen is told by Thomas Moore, as follows:

"Ah, your saints have cruel hearts!
Sternly from his bed he starts,
And with rude, repulsive shock,
Hurls her from the beetling rock.

'Glendalough,' thy gloomy wave
Soon was gentle Kathleen's grave,
Soon the saint (yet, ah! too late)
Felt her love, and mourned her fate.

When he said: 'Heaven rest her soul,'
Round the lake light music stole,
And her ghost was seen to glide,
Smiling o'er the fatal tide."

For a period of about five hundred years, till 977 A. D., "Glendalough" flourished as an educational and ecclesiastical settlement, and from her monasteries many learned and pious men went forth to enlighten people of other countries. It was repeatedly plundered by the Danes during the tenth century, and after that by a party of Anglo-Normans. At length, in 1214, it was annexed to the see of Dublin, and from that time it gradu-

ally fell into decay. To-day it is only occupied by a few houses and boatmen's cottages.

Thackeray gives the description of "Glendalough" in his "Sketch Book": "I don't know if there is any tune about 'Glendalough,' but if there be, it must be the most delicate, fantastic, fairy melody that ever was played. Only fancy can describe the charms of that delightful place. Directly you see it, it smiles at you as innocently and friendly as a little child; and once seen it becomes your friend for ever, and you are always happy when you think of it. Here is a little lake, and little fords across it, surrounded by little mountains, which leads you now to little islands, where there are all sorts of fantastic little odd chapels and graveyards, or again into little brakes and shrubberies, where small rivers are crossing over little rocks, plashing and jumping and singing as loud as ever they can."

L. Y.

CO-OPERATION.

THE rosy apples which hang upon the tree in summer and gladden the eye of the beholder, are the result of the working together of nature's forces. The genial sunshine in the spring days has invited the tree to put forth its leaves. The moisture from the soil has carried upward to every branch and leaflet those substances which have nourished the whole organism. The rough bark protects the tender tissues underneath. The supreme achievement of the tree is the production of fruit. To this end the sunlight, the rain, the air, the protective insects, the guardian birds, and other helpful agencies act in league with one another. In nature the co-operative principle is exemplified.

A pocket-knife is a useful article. Though it is a small object, its production required the services of more than one man. Deep down in a mine a toiler loosened some lumps of ore. By the use of a contrivance under the control of another worker the mass was hoisted to the surface. By various processes directed by many hands, the metal was at length extracted. Through great factories the pieces of steel and bone or ivory made their way while being fashioned by skilful artisans into the finished object that is so essential to personal use. Throughout the industrial world, success is dependent upon co-operation.

In the evening, after the day's work is done, one may sit in some comfortable place and read in the newspaper about the recent happenings in all parts of the world—concerning events in the far north, amid the storms and the rugged, forest-clad mountains, or about life in sunny climes, where the countenance of nature is serene. Think of the many news-gatherers throughout the nations, of those who operate the cables, of the compositors, the pressmen, the distributors of the papers. Without a willingness

to work harmoniously with others, there could be no such thing as the daily newspaper.

When Christ entered upon His ministry He did not hold Himself aloof from humanity or keep apart from others. He was neither an aristocrat nor a recluse. He sought to have mankind join with Him in making mortal life more pleasant, and the future existence more glorious than the human mind could conceive. He preached the soul-saving truth, and invited all His brethren and sisters to co-operate with one another and with Him in supporting the plan by which salvation could be obtained.

The universe is based upon the principle of co-operation. The great orbs out in space move in orderly sequence because they exert upon one another the forces that enable each to abide in its proper place. The rotation of a sphere upon its axis, the revolution of one body around another, the gravitational influence of mass upon mass, show the mutual helpfulness existing throughout creation.

The sun, although so far away, shines upon the little buttercup in the field and gives to the plant its modest beauty. That flower, looking up at the passerby, helps to shape his life, for he is led to think of the co-operative relationship between the great and the small, between things afar off and those nearby, between God and man.

Liverpool. J. E. C.

THOUGHTS.

This morning, as I walked through the village graveyard, my thoughts drifted about in many directions. All around seemed so beautiful and peaceful, as if, indeed, the remains of the departed spirits lying here were truly "resting in peace." Outside the gate of this consecrated place of rest, which seemed so apart from all the world, was the main road. It was thronging with crowds of pleasure-seekers, in motor cars, and all kinds of conveyances, rushing by endeavoring to satisfy the lust for Sunday amusement.

As I passed along viewing the many inscriptions on the tombstones, serious thoughts and reflections were inevitable. Had these people, whose names I read, while in the flesh lived lives worth while? If they had the opportunity to live over again, would they develop and cultivate the natural talents bestowed upon them to a great measure? Would they now know how to?

Latter-day Saints, in the glorious knowledge that there is hope beyond the grave, have learned that its sublimity is based on conduct here; that we should endeavor to progressively attain the highest possible state of perfection in this sphere of action; that in his infinite goodness God has revealed a plan and laid down rules of life whereby we may fit ourselves for the highest

state hereafter, even a place in the celestial kingdom in our heavenly Father's home. "In my Father's house there are many mansions." Is there one for me?

Which of these mansions are we desirous of possessing? Is it now the time to answer that question; or must we wait until our bodies are laid away like these? Becoming a member of Christ's Church is only, we do know, the first step. When we have covenanted with our heavenly Father at the water's edge, and received the wonderful and most precious gift of the Holy Ghost, our true and enlightened life has only just commenced. Thenceforward there is no standing still; we must progress. We know the course is straight, the path leads upward. What grand and glorious privilege is this! Compared with those whose graves are here and whose spirits never knew, how blessed indeed are we! The knowledge should inspire all saints that we cannot set our lives too high, as examples of the life that lasts, to all we come in contact with.

For the observance of every divine law there is the promise of a blessing; hence all blessings may be ours if we but obey. Surely none of us can afford to forfeit our heavenly Father's blessings. How glorious it is to have the desire to possess them!

"O glorious day! O blessed day!
My soul leaps forward at the thought
When in that happy, happy land,
We'll take the ancients by the hand,
In love and union hail our friends,
And death and sorrow have an end."

Handforth, Cheshire. CATHERINE K. H. MARSH.

FROM THE MISSION FIELD.

Wedding.—Sidney G. Mount, son of President Thomas W. Mount (Sittingbourne), and Lucia Bennewitz (lady missionary of the North London branch), were married, May 12th, 1920. Congratulations.

Open-Air Meetings.—There were three successful open-air meetings held in London, Sunday, May 30th, namely, at Tottenham, Hyde Park, and at Clapham Common. Very large and attentive audiences were present.

Outing.—In the brilliant weather which prevailed on Whit Monday about forty saints and friends of the Leeds branch held their annual Sunday-school treat, when they journeyed out to the beautiful country which surrounds Crigglestone. They partook of the midday meal at the home of Brother and Sister Greenall; afterwards all assembled in a field near by, the children enjoying

themselves running races and gathering the beautiful wild flowers.

Socials.—On Saturday, June 19th, 1920, a farewell social was held in the Sheffield branch in honor of former Branch President George C. Wilson and family, who were about to emigrate to Detroit, U. S. A. Songs, recitations, and other numbers on the program were beautifully rendered. Brother and Sister Wilson received appropriate presents as tokens of respect from the saints of the Sheffield branch.

An enjoyable afternoon and evening were spent in the Hyde branch, Manchester conference, on Saturday, June 12th, 1920. President Walter Roberts met the officers in priesthood meeting. Afterwards refreshments were provided, and at 7:30 p.m. a reunion of present and former members of the Sunday-school took place. An appropriate program was rendered, and everyone appeared to be having a good time.

Reorganizations.—Tuesday, May 18th, 1920, the North London Y. M. M. I. A. was reorganized by President James Gunn McKay and President William T. Hawkes, with the following officers: President, Arthur Wilkin; counselors, Thomas F. Hawkes and Sidney A. Gee.

Wednesday, May 19th, 1920, the Holloway Sunday-school was reorganized by President James Gunn McKay and President Edmund W. Wheatley, as follows: Superintendent, Morris Winch; assistants, William Rawlins and William Ashton Watts; secretary, Cecil Short; teachers, E. W. Wheatley and Lillian Brown.

The Holloway Relief Society was also reorganized Monday, May 31st, 1920, with Susan Ellis as president; Vivian V. Short and Florence W. R. Rawlings, counselors; Doris Winch, secretary, and Lillian Brown, trustee.

The Sheffield branch presidency was partly reorganized on Saturday, June 6th, 1920, with Brother Oliver Shaw as president; Brother Richard S. Gregory, first counselor, and Sister Margaret Fagan, clerk.

Branch Conferences.—Sunday, May 30th, 1920, a branch conference was held at Leeds. President Leonard H. Whipple and Leonard A. Higgins were present, also Harry Greenall, Samuel Mitchell and Ernest Sheppard of the branch presidency. A full attendance of the Priesthood was present, and the unusually large attendance of the saints and friends was very gratifying and encouraging.

Sunday, June 13th, 1920, a branch conference was held in Halifax. President Leonard H. Whipple, and Elders Wilfrid H. Wheatley and Leonard A. Higgins were present, also a splendid representation of the local priesthood. The meetings started promptly, and

showed life and enthusiasm, with a good musical program, and were greatly enjoyed by all present.

On Sunday, June 13th, 1920, the conference of the Hyde branch, Manchester conference, was held. Elder Thomas M. Wheeler, of the Liverpool office, was in attendance, along with President Walter Roberts, of the Manchester conference, and the local elders. The Sunday-school session was made very interesting by the students, who presented a program. During the evening session, Sister Elizabeth Davis rendered the solo, "Home, Beautiful Home" in a most pleasing manner. The Lord's Spirit was enjoyed throughout the day. About eighty persons were present in the evening.

District Conference.—A very successful and enjoyable district conference was held at Bradford, Sunday, June 20th, 1920. President Leonard H. Whipple, Elder Wilfrid H. Wheatley, President David E. Randall, of the Newcastle conference, and a full attendance of the presidencies of all the branches of the conference were present. The morning session was well attended, and Elder Wilfrid H. Wheatley, Elder Reginald H. Sanders, and President Leonard H. Whipple delivered excellent addresses. Doris Weatherill rendered a solo. The afternoon session was very well attended. Edgar Balme, President Randall, and Elder Leonard A. Higgins addressed the attentive audience. Their remarks were highly appreciated by all present. The evening session commenced promptly, with the usual musical numbers. The following program was rendered: Duet, by Sister Nellie Tetley and George Waite; vocal solo by Miss Edith Hunter; and a quartet by Lily Sutcliffe, Clara Briggs, Arthur Bennett, and Simeon Stead. The speakers were President Whipple, Arthur Priestly, A. E. Higgins and President Randall. The hall was filled, and an excellent spirit was manifest throughout the conference. On Saturday, June 19th, 1920, a very good priesthood meeting was held, comprising the presidencies of all branches. Dr. George H. Higgins gave an address on cleanliness and virtue, and the bad results of vice.

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LIVERPOOL:

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